

High Holidays 5755

All services, except for the second day of Rosh Hashanah, will be held at the Unitarian Center, 1187 Franklin Street, San Francisco. Rosh Hashanah second day services will be held at Sha'ar Zahav.

Tickets/Special Needs

High Holiday tickets for evening services (Erev Rosh Hashanah and Kol Nidre) will be mailed to all CSZ members in good standing who requested them by July 1. Main sanctuary doors open after 6:30 pm. If you have particular needs (for seating or other concerns) please arrange for these in advance by calling the office (861-6932). If you will need wheelchair access (including special parking), please advise the office.

Onegs and Break Fast

Join us for an oneg after Rosh Hashanah Ma'ariv (evening) services at the Unitarian Center. In place of an oneg after the Rosh Hashanah Musaf service, join us for our Seudat Mitzvah picnic prior to Tashlich, which will be held at Fort Point.

Services at CSZ on the second day of Rosh Hashanah will be followed by an oneg. There will be a large "break fast" oneg at the Unitarian Center after Neilah, the closing service of Yom Kippur.

AIDS Food Drive

One of the reasons we fast on Yom Kippur is to remind ourselves of the hunger of those in need. As we have done for the last five years, CSZ will collect non-perishable food for the AIDS Food Bank at Kol Nidre and through 1 pm on Yom Kippur Day. Please bring a bag of food items as part of your Yom Kippur observance.

Children's Services

On the first day of Rosh Hashanah and on Yom Kippur there will be Children's services in the Chapel of the Unitarian Center. Services for children in Kindergarten through 5th grade will be at 10 am; pre-schoolers will join the service for songs and stories from 10:30-10:45 am. B'nai mitzvah students will be attending adult services. The Erev Rosh Hashanah Childcare Program will include some ritual activities for grade

schoolers who will not be attending services the following day.

Child Care

Child care will be available for all evening and daytime services at the Unitarian Center at the rate of \$10/session for members and \$12/session for

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S'lichot

Please join us as we mark the opening of the High Holiday season with S'lichot (Prayers of Penitence) on Saturday, August 27 at 9 pm at the synagogue. S'lichot is a collection of prayers culled from the Rosh Hashanah and Yom Kippur liturgy, setting the stage for the introspection that characterizes this season. Our evening starts with a dessert hour featuring delicacies of the holidays — rich honey cake and sweet *tagelach* — during which we will discuss the different manifestations of repentance. We will then continue with a brief service, highlighting key elements of the holiday liturgy. Questions regarding S'lichot can be referred to Joshua Lee (431-9722).



CSZ dances down Market Street at Pride Parade. Photo by Michael Bettinger.

High Holidays Service Schedule

All services are at the Unitarian Center unless otherwise noted.

S'lichot

Saturday, Aug. 27, 9 pm at CSZ

Rosh Hashanah

Evening: Monday, Sept. 5, 7:30 pm

First Day: Tuesday, Sept. 6, Shacharit and Musaf Services, 9:30 am

Tashlich: Tuesday, Sept. 6, 2:15 pm (Fort Point)

Second Day: Wednesday, Sept. 7, 9:30 am (CSZ)

Shabbat Shuvah

Evening: Friday, Sept. 9, 8:15 pm (CSZ)

Cemetery Visit: Sunday, Sept. 11, 10 am at Hills of Eternity

Yom Kippur

Kol Nidre: Wednesday, Sept. 16, 7:30 pm

Morning: Thursday, Sept. 17, Shacharit and Musaf Services, 9:30 am

Mincha: Thursday, Sept. 17, 3 pm

Seder Hazkarat Ha-Shemot, The Order of the Remembrance of the Names, 4:15 pm

Yizkor: 5:15 pm

Neilah: 6 pm

S'lichot: A Time to Begin

The Jewish New Year is a time of *t'shuvah*, of turning. It is, like all new year observances, the turning of the year from old to new. For many, it is also a time of turning toward God to evaluate our actions during the past year in light of what is right and wrong.

This isn't easy for Americans, especially those without a rigid religious ideology. Determining values can take years. How do we sort out the right to be respected from the demands of the ego? How do we distinguish necessary criticism from verbal abuse? How do we know when political cynicism or optimism leads us astray or causes us to lead others astray? These questions are worth considerable thought at the High Holidays. A day isn't enough. Nor is the ten-day period between Rosh Hashanah and Yom Kippur. S'lichot, the penitential prayers recited on a Saturday night before Rosh Hashanah, can help us start.

At first, S'lichot prayers may not seem suited for helping us examine moral questions. They are old prayers, familiar to anyone who has attended High Holiday services. There are four of them. "Adonai, Adonai, El rachum v'chanun" is God's self-description, which Moses repeated to keep God from destroying the people: "Compassionate and gracious God, slow to anger, rich in steadfast kindness." This prayer introduces three others: the Short Confession, "Ashamnu/We have sinned"; the Long Confession, "Al chet/For the sin we have committed against you"; and Avinu Malkeinu, "Our Mother/our Father, we have sinned before you." All the prayers address a personalized, powerful, judging God; they all center on sin and on asking forgiveness from this external God.

Repeating the words may be easy, especially as one attends more services. But embracing them can be very hard. They list failings that may not be ours, traits we may not think our failings. The language isn't always clear.

If S'lichot prayers are to be more than merely familiar, we must try to make them work for us. We must treat them as an outline, meant to guide each person's self-assessment. The Hebrew word for pray is *hitpallel*, "to judge oneself." This is essential to

Jewish prayer, and the S'lichot prayers were written to further this goal: according to Rabbi Abraham Danzig, the Ashamnu was written in alphabetical order "to afford the individual the opportunity to ponder his personal sins."

The goal of reciting lists of sins is to give us tools for evaluating and changing ourselves. Samson Raphael Hirsh writes: "It is not sufficient simply to confess, in general terms, that one has done wrong. Instead, one must recall specifically those factors which were involved in the transgression, because it is only in this manner that we can avoid doing similar wrong in the future."

As Reform Jews of the 1990s, we each must decide what the word "sin" means to us individually. This means putting aside its inflammatory right-wing political uses and finding what our tradition says about it. In Judaism, a sin is any action or trait that estranges a person from God. There are three grades of sin: accidental, deliberate and persistent. Accidental and even deliberate sins are usually quickly followed by remorse, a sense of having done wrong and needing to make amends. A persistent sin has become part of a person's character and is harder to identify. One has to look at the consequences: does it estrange you from the God of your understanding? from those you love or whose respect you want? from the community of which you want to be, or are, a part?

We must each define sin in terms of our own moral code — what actions or inactions inspire us with remorse, what character traits diminish our power to do good. This requires work, both intellectual and emotional, and means defining our own moral code.

Rosh Hashanah services can be a great social occasion. They can be esthetically exciting. They can be a source and expression of Jewish identity. But as the birthday of the universe, Rosh Hashanah can and should also be a time of renewal, a time to turn away from the faults and failures of the past year and rededicate ourselves to living a worthy life. S'lichot gives us a chance to ask the right questions, which is the beginning of finding the answers.

—Nina Wouk for the Ritual Committee

Reminder

Please mail in your 1994-5 Dues Pledge Form and your High Holiday Ticket Order Form as soon as possible. If you did not receive these forms, please contact the synagogue office immediately in order to ensure that you will have tickets for Erev Rosh Hashanah and Kol Nidre.

Memorial Unveiling

Annual Cemetery Visit

Our annual High Holiday visit to the Sha'ar Zahav cemetery at Hills of Eternity will be on Sunday, September 11, at 10 am. The event continues the Jewish tradition of Kever Avot—visiting the graves of relatives and loved ones during the High Holiday season. We will conduct a short service of readings, prayers, and Kaddish, remembering all of our members, relatives and friends who have died.

This year's visit will provide our members and friends with an opportunity to view a beautiful new addition to our cemetery. In conjunction with our brief service we will unveil the memorial headstone placed in August at the grave we have set aside in the center of our cemetery for the burial of cremated remains. The unveiling will honor the memory of our member David Custead and of Alexander Boskoff, father of our member Jane Graeven.

We will provide a light breakfast at the close of the visit, so please call Richard Inlander (821-4134) or Jane Graeven (239-4147) if you plan to attend. If you need directions, call Jane, Richard, or the office.

Reach Out and Touch Someone

Are you available during the day or evening to assist CSZ members in need of an occasional helping hand?

Take that extra step. Call the Bikkur Cholim Committee at the CSZ office. Let us know that we can call you when the need arises.

The Mizrahi/Sephardi Column #1

Shalom, it is with great pleasure that I have been invited to write this new Mizrahi/Sephardi column in an effort to bring "cultural diversity" to the Gaily Forward. For those of you who have known me through the years, you are familiar with my background as an Arab Jew (Iraqi mother, Egyptian father), my earliest years in India and growing up stateless in Japan. And you have heard my chronic frustration with the Ashkenazi assumption which rampantly promotes the concept that "Jewish" is *exclusively* Ashkenazi.

It's not so, but because Jews from European heritage dominate, it has been convenient for several reasons to define everything "Jewish" from the European/Western vantage point. When I am less reactive to the engendered alienation, I work with my longing and belief for *inclusion*: Not as some "exotic" anomaly, but for genuine respect and *integration* into our mutually shared history as Jews. My intention when I write is to push Sephardi/Mizrahi consciousness out of the narrowly defined margins of "mainstream" Ashkenazi assumptions that deny and rob all of us of the incredibly textured tapestry of the Jewish people from every part of the globe throughout history. This is our shared legacy: Sephardi and Ashkenazi.

Yes, I have much to say, and in future issues I will adhere to my allotted word limit. Here, however, in this initial column, I need to introduce this rather complicated situation and set the stage. In future columns, I will present information on Sephardi issues, communities past and present and stories from a book I am presently working on spanning the generations of my Arabic Jewish family. I will also provide social action involvement opportunities for those *Forward*

readers who care to participate. For instance, I received news recently of an old Jewish community in Burma that most of us have never heard of. They need some help for their synagogue, and it wouldn't be too great an effort on our part to help out — details will be in the next issue of the *Forward*.

And of course I'm not going to leave out some of my own personal experiences; like landing in Los Angeles as a young adult only to be met with the crassest of comments from other Jews. Growing up in a cosmopolitan community in Japan where cultural diversity was a given, an international scene with



*Kicking up a storm at the Pride Parade.
Photo by Michael Bettinger.*

people from every nationality, we related intimately with each other and the Japanese nationals, and we Jews had our additional community and one synagogue where Ashkenazim and Sephardim prayed and played together.

Arriving in the United States, there was a lot I was not prepared for: "What? How can you be an 'Arab' Jew!" "No Yiddish? Your parents? Grandparents didn't speak Yiddish (pure horror)?... (pause)... OK, you *do* know bagels and knishes right? No? (utter confusion): You don't know 'Jewish' food?"

And then comes the bizarre/arrogant/ignorant question, "What kind of Jew are you?" — an all too common refrain to be (I believe unnecessarily) constantly assaulted by. For me, this was a confusing and shaming experience for a young strongly-identified Jew so eager to join her new American Jewish community. Recently, I presented a paper to a group of Jewish communal representatives in Los Angeles, reflecting various problems in the institutionalized marginalization of Sephardi/Mizrahi Jews within mainstream American organizations. And during the lunch break someone approached me, repeating incredulously: "'Arab' Jew? Isn't that an *oxymoron*?" And she laughed; without a bit of shame. Now that I write, and I speak publicly, I no longer feel the shame — sometimes I feel angry, sometimes I feel loving and generous, and I engage gratefully.

Yes, I have lots to share: stories, customs, holiday rituals, recipes (of course), language and phrases too, that I hope get integrated and worked into holy days, holidays, Shabbat, and other occasions...remnants for our collective quilt in this era of multiculturalism!

I want to weave into these bits and pieces the history and culture of Jews from the many non-European lands we settled in for thousands of years before and after the advent of Islam, as well as the experiences of the Jews from Spain, who after the Expulsion, 500 years ago, joined ancient Jewish communities in the Middle East and North Africa, mixing and integrating Sephardi and Mizrahi culture and customs. In many lands where Judeo Arabic predominated, Ladino (Judeo Spanish) was lost as Spanish Jews were swallowed up into

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June Va'ad Report

June's Va'ad Meeting was something special. It was a turnover meeting, in that a number of Officers and Board Members retired and were replaced by newly elected Officers and Members.

Our brief financial discussion, led by Gary Sokol, centered on issues concerning pledges and dues, and on bills and followup letters related to the annual building assessment.

Carolyn Pines, speaking on behalf of the Membership Committee, presented a two-adult family for CSZ membership, and the Va'ad promptly gave its vote of approval. In addition, two reinstatements were approved.

Next, the Va'ad considered a proposal to seek political advertisements for the Forward prior to the High Holidays, and for the Eighteenth Anniversary Event Program. By way of background, a time-honored technique for raising funds has been to sell ads to individuals and businesses which may want to wish us a happy holiday or to congratulate us for some major event such as a significant anniversary. However, to seek this type of ad from political office-holders and persons seeking to be office-holders poses an interesting set of problems. After considerable discussion, the Va'ad voted to sell such ads subject to a set of clearly-defined restrictions on the type of ads which would be accepted.

Tiela Chalmers' President's Report proposed that we should require advance, prepaid reservations for High Holiday childcare. This topic was previously discussed at a parents' meeting. The Va'ad gave its approval to the idea. On another matter, the Va'ad recommended to the CSZ Endowment Board that attorney fees be paid to a lawyer who helped us, as a beneficiary to a trust, to gain a substantial amount of money.

As most people know, *Angels in America* is coming to ACT here in San Francisco this fall. The Va'ad reviewed and accepted a proposal for CSZ to do a group ticket purchase. Members of CSZ would thus be entitled to the group discount rate for performances.

Daniel Chesir spoke to us about the duties of the greeters at Shabbat services, and also recommended that certain pews be reserved for latecomers and parents with small children. This led to a broader discussion of a number of ways by which the greeters could be more effective in their roles at services.

Finally, following presentation of gifts to outgoing Va'ad Officers and Members and a sweetly-sung Oseh Shalom, the Va'ad adjourned its meeting at 9:30 pm. A brief closed session followed. (Several outgoing Va'ad Officers and Members were heard to say, sotto voce,

that, like Nixon, they were on their way out but would be returning in different capacities.)

—Mark Mackler, Recorder

Women's Chavurah Summer Activities

Got those summertime blues? Join the Women's Chavurah as we schmooze, feast, and plan upcoming fall activities. For the combined July-August publication, and in view of the fact that many folks plan summer vacations, we have a fairly limited agenda, but our best season — fall — is just around the corner. Apologies in advance for the absence of any East Bay activities. Attendance at the June potluck was low, and the new chair is ashamed to confess she rarely crosses the bridge except enroute to the Sierra. Come to one of our upcoming get-togethers and bring those East Bay ideas with you!

Fri., July 22 — Catered dinner in the CSZ library before services, 6:30 pm. RSVP at least a week in advance to Audrey Adelson (510/849-3021). Approx. \$10.

Sun., Aug. 7 — "World Music — Voices of Women" with Altazor and Wild Mango at Stern Grove, corner of Sloat and 19th Ave. (23 or 28 lines; M train stops a few blocks away). Look for a rainbow flag toward the far side of the grassy area to the right of the stage (as you face it). Potluck picnic — Latin American/Caribbean dishes encouraged — noonish; music 2 pm. Dress in layers. Free! Donna Rabinowitz, 752-8951.

Sat., Sept. 10 — Annual Blood Drive (see the article elsewhere in the *Forward*).



CSZ leaders Jonathan Comisar, Ed Lopatin, David Stein, Diana Buchbinder, Nathan Robinson, Cheryl Bryan, Judith Cohen, Michael Zimmerman, Tiela Chalmers. Photo by Sam Thal.

Members' Yahrzeits

7/4	Ed Gabay
7/6	David Custead
7/9	Alexander Louis Konski
7/17	Steven Berman
7/25	Seth Miller
7/30	Phil Resnick
8/2	David Kotch
8/5	Ernie Weinstein
8/6	Jay Platt
8/8	Mark Landsberger
8/18	Elliot Schneck
8/23	Bill Schlichter
8/28	Jay Feinstein

Bar and Bat Mitzvah Gifts Help Jewish Children in Russia

Through a program jointly sponsored by the Soviet Task Forces of the World Union for Progressive Judaism and the Union of American Hebrew Congregations, a Bar or Bat Mitzvah gift to an American child is also a gift to the Jewish children of Russia.

A gift of \$100 in the name of your Bar or Bat Mitzvah will match that child with a Russian child of similar age. Your child will receive the name and address of the Russian child and learn about his or her life, while your money provides educational materials not readily available in Russian Jewish schools — from simple pens and colored paper to notebooks, posters, tape recorders, musical instruments and textbooks. These items, which we take for granted, are rarely seen in the newly emerging Jewish communities in Russia and are urgently needed.

Currently there are nearly 100 participants from throughout the U.S. and Canada. There is no limit to the number of children your dollars can help through this unusual gift. Please contact the World Union for Progressive Judaism, 838 Fifth Avenue, New York, NY 10021 (212/249-0100, ext. 502, or fax 212/517-3940).

Congregation Sha'ar Zahav High Holiday Blood Drive

Congregation Sha'ar Zahav has a yearly blood drive to provide donations for its members. This year's drive is scheduled for Saturday, September 10, from 10 am to 2 pm at Irwin Memorial Blood Center, 270 Masonic Ave. (parking available). The drive is co-sponsored by the Women's Chavurah and the Brotherhood. If for some reason you are unable to donate blood, then please consider helping by providing home-cooked goodies and being there to greet arriving donors, holding hands during donations and serving refreshments and visiting with those who gave blood.

We're always looking for a way to improve our world. Well, this is one project we all can participate in, in one form or the other. Please plan to be there.



Sandy Loftchie and Jeff Rubin model tallitot and kipot from Sha'ar Zahav's Gift Shop. Photo by Jeffrey Lilly.

Sha'ar Zahav High Holiday Gifts

Sha'ar Zahav's gift shop, located upstairs by the library and the synagogue offices, carries a wide array of ritual and gift items which will soon be replenished further through our staff's approaching visit to an August trade show at Moscone Center. With the nearing of the High Holidays comes a time when the purchase of a new tallit and/or kipah would seem to be particularly appropriate for many. The tradition which we have established of wearing tallitot for Kol Nidre and daytime High Holiday services gives each an opportunity to affirm their devotion through the wearing of religious garments. The gift shop not only has tallitot and kipot in stock, but also has catalogues for those who would like us to make special purchases at the August trade show.

We would also like to call your attention to two offerings in our gift shop which have been provided us by members. Trudi Hauptman has knitted attractively colored kipot which are now on display in the gift shop. Her kipot are particularly appropriate for those who are tired of having a slippery kipah fall to the floor in the middle of services or are tired of searching for that elusive bobby pin. The second member's product is a poetry music cassette produced by Jeffrey Lilly.

East Bay Services

- 7/22 Judy Schwartz and Carolyn Pines', 2821 55th Ave., Oakland, 510/532-9661
- 8/19 Shelley Spiro and Gabrielle Kassner's, 2431 Burlington St., Oakland, 510/482-5967
- 9/16 Lawney Baldwin and Tony Vernola's, 2224 Spaulding Ave., Berkeley, 510/540-0846
- 10/21 Ida and Evan Kuluk and Susan Spott's, 4042 Maple Ave., Oakland, 510/530-4673

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- o Shabbat Candles & candlesticks
- o Kiddush cups
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Congregation Sha'ar Zahav Gift Shop

Located upstairs in the Library

open Friday nights 7:30-8:05pm
for Special Appointment call the CSZ office (415) 861-6932

Strangers in a Strange Land

Eileen: The parshah Behar Sinai contains some very important messages that are relevant to us as Jews and as lesbians and as transplanted New Yorkers in San Francisco. The parshah speaks of a Shabbat for the land — “shabbat ha’aretz” — a time of rest for the land in the seventh year. Every seventh year you shall give the land a rest — you may eat the food of the land in the seventh year, but you may not intervene with the natural growth of the land in the seventh year. Israelites return to their land holdings and their families. The message for us today is take care of the land, our environment, both physical and social — our land, our home, our families, our community; it is about trust and security. If we treat the land with care, we will be rewarded by being given security and abundance of crops. The land belongs to God and we are but caretakers. If we do not have faith in God, and do not trust that God will provide for us, then we may not live on the land in security. “The land yields fruit and you shall eat your fill.” *There is enough for everyone.* Now, when we live with a mentality of scarcity, not trusting that there will be enough, we create a context of greed and inequity, loss of community and interdependence. How can I trust her/him/them to be for me when everyone needs to be only for themselves? Are we resident strangers in our own communities?

What this portion teaches is: we do not “own” anything. We are “strangers resident to me,” God says. We do not have the right to “sell the land beyond reclaim” because the land does not belong to us. If the land must be sold, it must not be beyond redemption. In the Jubilee year, it shall be returned to you. If a kinsman is in need, let him/her live by your side and do not take advantage by giving food or lending money at advanced or accrued interest. If you take care of your kin, I will take care of you. Trust that there is enough. God speaks to Moses, “If you follow my laws and commandments, you will have rain, fruit, bread, security, peaceful sleep, peace on the land, fertility. I will live among you — I will not spurn you — I will be everpresent in your midst — you are my people. You will be slaves no more.” This portion speaks to the way that we are both a part of some-

thing greater than us, the land, and apart from it, strangers on the land. And we are community.

Rose: One verse in particular struck a chord in each of us. Verse 23 says, “But the land must not be sold beyond reclaim, for the land is Mine; you are but strangers resident with Me” (ki geyrim v’toshavim Atem imadi). Here is the concept that we are caretakers, but not owners of the the land. And what does it mean to be perpetually strangers-in-residence (or, as the parshah refers to non-Israelites later on, as “resident aliens”)? As women in a patriarchal society, as Jews living in a largely Christian country, as lesbians in a heterosexual world, and yes, as immigrants from the Bronx making a life in San Francisco, we three have all lived our lives in that uncomfortable and sometimes difficult place of “otherness,” of minority status, of difference.

What has brought us here today as B'not Mitzvah? As a girl growing up in the '50's in a secular Jewish home in a neighborhood of Irish Catholic parishes and orthodox shuls, there would have been no opportunity for me to become Bat Mitzvah, even if I could have conceived of such a thing. My friend Alison almost talked me into going to Hebrew school with her (she would have gotten a Monopoly set if I had gone), but I declined.

Eileen: As a Jewish girl from the Bronx, my Jewishness was central to my life. It defined me. Jews dominated the neighborhood and school, and my whole world then. Yet, this young child felt like the resident stranger; a part of, yet apart from. Often, there were disturbing shadows of dangers and loss cast from the world beyond my Jewish Bronx.

I remember my Yiddishe grandma telling me bedtime stories about the Czar and the pogroms. The world was dangerous for Jews.

I remember avidly watching documentaries about World War II with my father. The world was dangerous for Jews.

I remember High Holidays in the Bronx — dressing up and taking a walk down the Grand Concourse with my mother and sister and aunt. It seemed like the

Continued on page 8

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Birthdays

July

- 1 Susan Weinstein
- 2 Kellen Kaiser-Klimist
- 2 Danielle Rose Billinkoff
- 3 Noah Klausner Chasnoff
- 3 Virginia Donohue
- 4 Judith Heiman
- 5 Jordan Seldon
- 5 Ellen Elias
- 7 Emily Tinch
- 7 Gary Carr
- 7 Betty Kalis
- 8 David Weinstein
- 8 Ben Schalit
- 9 Carolyn Pines
- 9 Steven Elman
- 11 Laurent Gasperini
- 13 Deborah Udin
- 14 Steve Unger
- 14 Isha Mayim
- 15 Jason Dahlstrom
- 16 Peter Rosenfeld
- 16 Lois Scott
- 17 Jonathan Comisar
- 18 Gabriel Press
- 18 Raphael Hoch
- 20 Jeffrey Sherman
- 23 Benjamin Bishop-Weston
- 23 Nancy Meyer
- 24 Ellen Meyers
- 25 Susan Larson
- 26 Benjamin Morgan-Achtenberg
- 26 Robin Barnett
- 27 Maya Hauer-Laurencin
- 28 Susan Schwartz
- 28 Sidney Rosenthal
- 29 Steve Lowinger

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New Members

The Membership Committee is pleased to announce that our congregation gained the following new members this month. A warm welcome to the latest people to join our family:

Virginia Donohue & Mark Klaiman

We are grateful to see our congregation grow. It is up to all of us to help our new members feel welcome as they become active participants in our community.

Arroz Con Matzah

Once upon a time I harbored certain illusions. I thought the world was safe. I thought Leslie Gore was a more interesting singer than Ella Fitzgerald. And I thought adulthood brought independence. But I never thought, not for one moment, that my family and I were "regular" Jews.

"Comerchero! What kind of name is that? How can you be Jewish you're not Jewish!" Well, that was Brooklyn in the '50s and '60s. Now I'm in San Francisco in the '70s, the '80s, the '90s. And suddenly, everyone wants to know what it means to be Sephardic (everyone but my old and dear friend and co-leader Daniel who thinks that to be a real Jew your family must have spoken Yiddish and carried around with them the faint aroma of Gefilte fish). Ladino is in. Judeo Spanish music is being hummed in the shower by people named Lowenstein. And I have even introduced to some Ashkenazim the joys of bamyá (okra). But even in San Francisco, even in the ever-tolerant (did I say tolerant?) gay and lesbian Jewish community, old misconceptions die hard.

So I'll tell you a little story. Once (about sixteen years ago) I met a lovely and

special woman at the brand new congregation called Sha'ar Zahav. I was Brooklyn, she was Boston. I was Sephardic, she was Ashkenazic. I was older, she was younger. We fell in love. We argued. We moved in together. We argued. We bought a house. We argued. In short, for six years we had a typical lesbian (Jewish lesbian) relationship. I no longer remember the substance of most of those arguments. Except the one about rice. On Passover. "Sephardic Jews eat rice on Passover!" "Well we (American Ashkenazim, the final authority on all things Jewish) don't!" "Ok, well, what if I make some?" "Fine, I just won't eat any!" And so, every year, for six years, we had the rice argument. I never did cook any on Passover — it seemed silly if no one else was going to eat it.

Finally, it happened. Sandy and I ended our relationship and started a new one — as friends. And the first Passover following our breakup I made a seder. I invited some friends. Of course, I invited Sandy. I made rice. As the bowl was being passed around, she reached for the spoon and put a generous serving on her plate. I could only stare at her for what

seemed a long time. "You're eating rice." "Yes." "But all those years you never would, now it's ok?" "Well, before we lived together. Now I'm a guest." Of course, nothing is ever that simple. Rice or potatoes, baked beans or favas, kishka or spanakopita, the differences in our food are the differences in the places from which we come. And often the places from which we come help us decide the places to which we go, and the people with whom we hit that long road. So you speak Yiddish, and I won't. And I'll name my baby after a living Jew and you won't. And who cares anyway, since we're all Jews? Except, perhaps on the High Holidays, when the melodies still sound strange and foreign. Or the stiff correctness of my co-congregationalists compared to the synagogue of my youth, where the women spoke in Spanish and Ladino and the Rabbi (Greenwald) tried to impose an order impossible to maintain. Or the silence when something happens and there is no one to say — "Barmeenan!" ("Heaven forbid!"). Still, now when I meet another Jew rather than saying "What kind of name is Comerchero" I am asked, often, "Oh, are you Sephardic?" Progress. Sometimes it's better than food.

—Sarah R. Comerchero

There will be other articles on Sephardic life and culture in upcoming issues of the Forward. If there are specific subjects you would like to hear about, please notify the Newsletter committee.

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Strangers in a Strange Land

whole neighborhood was out walking that day. When I was older, I roamed the neighborhood with my friends on High Holidays, stood in doorways of various storefront shuls, listened to the sounds of men praying. I was in forbidden territory. I was a girl; I stood apart from this world of my fathers that I was a part of.

I remember the picture puzzle I received from my aunt and uncle when I was five, the same relatives who had given me my first Star of David, which I proudly wore. The puzzle was of Moses on Mount Sinai, looking down with anger at the people worshipping the golden calf. I was afraid of it and I loved it. At night I would close my eyes and talk to Moses. I wanted him to smile at me. I was a part of, yet apart from.

I remember wanting to go to Hebrew school when I was nine. My mother said I could go, but that I wouldn't like it. Yet I went, and yes, I "didn't like it." I didn't belong. A girl in a boy's world. A secular Jew in a religious school. A part of, yet apart from.

Tova: I knew that I was Jewish because my family lit Chanukah candles while our Irish and Italian Catholic neighbors had Christmas trees. My grandmother spoke Yiddish and called me Shayne Maydele. One day when I came home from school with my friend Janie, who was blonde and wearing her parochial school uniform, we ran into my grandmother and one of her sisters, Sonia, who was visiting her. Aunt Sonia looked at Janie and said to me, "your friend isn't Jewish!" implying that this was very wrong; Jews should stick together. Despite being aware that I was Jewish, I never went to Synagogue as a child.

Rose: Some years later, as a 20-year-old Russian language student, I visited the main synagogue in Leningrad with my friend Ellen. The few women in the balcony, all old, gathered around us and wanted to know if we could read Hebrew. Ellen could, but I could not. These women were appalled that I lived in America, where Jews had the freedom to learn Hebrew, and that I had never learned.

Eileen: I left New York to study social work in Madison, Wisconsin. Suddenly,

I realized that I was a stranger in a strange land; my world was no longer Jewish. I had to search out a community to express my Jewishness. I went to the campus Hillel for High Holidays, and I felt I didn't belong. I had never been to synagogue; I didn't know what to do. I didn't understand the language. A resident stranger in a Jewish shul. A part of, apart from.

Tova: As a college student in Yellow Springs, Ohio, where there were few Jews, I wanted to know more about my



Sidestepping across the city. Photo by Michael Bettinger.

heritage. I went to Israel to work on a kibbutz for a summer. I could communicate only with those who spoke English or German, so I decided to study Hebrew at an Ulpan on another kibbutz. I learned the rudiments of conversational Hebrew, picked olives and apples. I loved learning the history of the Jews by visiting archeological sites, and celebrating Shabbat, which truly was a day of rest on the kibbutz. I became more aware of my Jewish heritage, but the kibbutzim I visited were not

continued from page 6
religious, and there was still a large gap in my understanding of Judaism.

Rose: In my 30's, living in the Midwest (in Madison, Wisconsin), I was part of a dynamic and supportive Jewish lesbian group that was formed in response to a painful incident of anti-Semitism in the lesbian community. Eventually, out of curiosity for all that I didn't know, I joined a women's minyan. In my 40's, I moved to San Francisco for a committed relationship, more family, and a larger Jewish community. I found here the opportunity to learn and explore, to be Jewish and lesbian in a spiritual context, at Sha'ar Zahav.

Eileen: When I came out as a lesbian, I felt a part of, apart from. The beginning of my adult expression of Judaism began with my identifying myself as a Jewish lesbian. In a flourishing Jewish lesbian community I felt I was home, although I could not see the connection between Jewish culture and religion. I found myself once more standing at the "door of the storefront shul," looking in. I wanted to be a part of it. The resident stranger was coming home. I studied Hebrew, joined a synagogue in Chicago, studied Judaism with the rabbi. I was a Jewish lesbian in a heterosexual world. A part of, apart from. I became a mother. I wanted my son to have a strong Jewish identity. I wanted us to feel a part of. This resident stranger needed a spiritual and communal home. Here at CSZ, we are all resident strangers. Here we make community, bring together our whole selves, and our children grow and flourish. We are safe. "You are but strangers resident to me." If we live our lives consistent with Jewish principles and values, "we can live on this land in security." I am not apart from. I am now a part of the land and I can eat its fruit.

Tova: After college, I lived in Boston for many years, where some cousins invited me to attend Synagogue with them. I always felt marginal, partly because of my ignorance, and because I was not part of a nuclear family. When I came out as a lesbian in the 1970's, I no longer felt comfortable going to services, even at Hillel. Where was it safe to be "all of me"? I went to a conference on

Continued on page 14

Is Congregation Beth Adam a Synagogue?

About a year ago, Congregation Beth Adam, a humanist congregation in Cincinnati, Ohio, applied for membership in the Union of American Hebrew Congregations.

This group, like all humanist congregations, has a liturgy in which there are readings, but no prayers. There is no mention of God in any of their services. The position of the congregation is that the concept of a God to whom one can pray is archaic. While a belief in God is not incompatible with humanist philosophy, neither is it by any means the norm.

Their application posed a serious question: could a congregation with this philosophy be a Reform synagogue? The question demanded thoughtful study, and a number of Reform scholars and theologians were asked to comment.

Their opinions varied, but they fell into two major groups. The first, whose primary spokesperson was Professor Eugene Mihaly of the Hebrew Union College/Jewish Institute of Religion, said we have no doctrinal requirements for membership in the UAHC, therefore we have no grounds for denial of the Beth Adam application.

The second group, a larger number, disagreed. It is true, they reasoned, that we have no fixed dogma in Reform Judaism. But we do have several documents of guiding principles — the Pittsburgh Platform (1885), the Columbus Platform (1935) and the Centenary Perspective (1976) — in which God is

referred to as the "central religious truth," "the source of creation," and "the grounding of reality."

Persons of various shadings of belief or unbelief, practice or non-practice, may belong to Reform congregations as individuals, according to these documents. And the Jewishness of members of Beth Adam was never in question. They are obviously passionately committed Jews, without qualification or hyphenation.

But it is different, the documents maintain, when they come as a congregation whose declared principles are at fundamental variance with the historic God-orientation of Reform Judaism. Therefore, the humanist congregation could not be considered a Reform synagogue, and was not eligible for admission to the UAHC.

Both reports were sent to UAHC board members and were debated at our meeting in Washington in June. I have rarely felt so conflicted about an issue before the Board, so much so that I brought a prepared statement, rather than attempting to speak extemporaneously. These were my words:

"I find it terribly ironic that I, a member of Sha'ar Zahav, a Reform congregation with a special outreach to gay and lesbian Jews, a synagogue whose own legitimacy was questioned when we applied for admission to the UAHC, now urge you to vote against the acceptance of Beth Adam to our

Continued on page 12

Kadimah 5755

The year is coming full circle, and as CSZ prepares for High Holidays, we must also prepare for the annual start of Kadimah. Registration packets have been sent out. Parents are urged to get their registration materials in by August 1. This will aid in facilitating prompt and accurate registration and prevent conflict with High Holiday administrative needs.

If you know of a child in the Congregation who is planning to attend Kadimah this year and has not received registration materials, please contact the CSZ office immediately. We will be happy to send a packet.

Don't forget that Kadimah registration needs to be in by August 1.

Oneg Sponsors

These generous people sponsored onegs during the month of June:

- 6/3 **Congregation Sha'ar Zahav**, in honor of the incoming officers and Va'ad members.
- 6/10 **David Weinstein**, to celebrate the life of Albert (Bryn) Stern.
- 6/17 **Liz Goodman & Ellen Lewin**, in honor of the second anniversary of their Kiddushin.
- 6/24 **Daphne Stuart & Lyssa Friedman**, in honor of their tenth anniversary.

Naches

To **Jeff Forman & Paul Nemrow** on their new home.

To **Daphne Stuart & Lyssa Friedman** on their 10th anniversary.

To **Henry Ostendorf** on his new position.

To **Dannette Kahn & Todd Catropa** on their marriage.

To **Mark & Todd Taubman-Walker** on their new home and their new positions as Salon Consultants with Salon Technologies.

To **Rena Frantz, Ora Prochovnick, & Tzipora** on the birth of Shayna Frantz Prochovnick.

To **Lisa Niver**, for completing her Master of Arts in Education with a concentration in early childhood.

To **Carolyn Pines** on her new job as interim Executive Director of Congregation Beth Sholom in San Francisco.



Klezmembers take time out during Pride Parade. Photo by Michael Bettinger.

Yizkor Elohim

Bill Valentine

August 28, 1949 – June 20, 1994

William E. Valentine, A.C.S.W., L.C.S.W., a national leader in the field of social work, died peacefully on Monday, June 20, at California Pacific Medical Center in San Francisco, surrounded by loving family and close friends after a long and courageous battle with AIDS.

Born in Pittsburgh on August 28, 1949, Bill received his Bachelor of Arts degree in Psychology in 1971 from Duke University. He moved to San Francisco twenty years ago where he served first as a staff member and later as Director of Psychiatric Social Services in the Pacific Psychiatric Institute of Pacific Presbyterian Medical Center. During his eight-year tenure at P.P.M.C., he obtained his Master's Degree in Social Welfare from the University of California in Berkeley.

After leaving Pacific Presbyterian Medical Center, he joined the management staff of Children's Hospital of San Francisco as the Director of Social Services, where he served for six years. He became nationally recognized for his innovations in the social work profession and for his extensive work with HIV/AIDS. Most recently, he served as Director of Social Work and Utilization Management at Stanford University Hospital where he made many significant contributions to patient care.

Bill was an active member of the National Association of Social Workers and was President of the Northern California Chapter from 1987 to 1988. He was a Board Certified Diplomate in Clinical Social Work and a 1992 nominee for the Koshland Award in Social Work. He also was selected as the 1993 Alumnus of the Year by the Social Welfare Alumni Association of U.C. Berkeley, and in that same year received the Social Worker of the Year Award from the California Chapter of the National Association of Social Workers. He was asked to serve on the American Jewish Congress Northern Pacific Region Board of Directors and served for one year in 1989.

Bill is survived by his devoted and loving partner, Jonathan Pannor; his loving mother, Jane Ruth Arnold of Lebanon, Pennsylvania; his brothers, Mark of Langhorne, PA; George of Sioux City, Iowa; David of Long Branch, New Jersey; Karl of Philadelphia, PA, and his Aunt Melinda Young and her family.

Bill will be remembered for his sense of humor, warmth, gentle touch, unending kindness and compassion, and especially his love and caring for his family and friends.

Memorial contributions can be made to either the Jewish Family and Children's Services' AIDS Project, 1600 Scott Street, San Francisco, Congregation Sha'ar Zahav of San Francisco or the Gay and Lesbian Student Organization of Duke University, Durham, North Carolina.



(Clockwise from upper left) Dick Schulist, Tom Yazman, Hal Podgur, Stephen Foster, Arnie Jackson.

☆☆☆☆☆☆☆☆

Anniversaries

August

- 5 Carolyn Reiser & Karren Shorofsky
- 11 Deborah Godner & Rebecca Gradolph
- 11 Ron Wolberg & Bruce Connell
- 14 Allan Blumenfeld & Morris Woolfson
- 15 Jonathan Funk & John Arnold
- 15 Keith Barton & Steve Rosenberg
- 20 Don Albert & Terrance Cheung
- 20 Francie Hornstein & Ellen Peskin
- 23 Marsha Blachman & Amy Gentile
- 25 Leslie Caplan & Maia Ettinger
- 27 Steven Elman & Tom Holt
- 27 Nina Kaiser & Nora Klimist

☆☆☆☆☆☆☆☆

Yizkor Elohim

Thomas L. Yazman

Dec. 2, 1945 – May 14, 1994

Tom's battle with AIDS ended at his home in San Francisco on May 14.

Tom was a long-time emergency room pediatrician at the Children's Hospital in Fresno. His variable work schedule enabled him to travel extensively. Even as his health declined during the past year, Tom was able to visit Alaska, Hawaii, and several cities in Europe, including London. Tom was an avid Anglophile who hosted several spectacular "Princess Margaret Galas" and had a vast inventory of British royalty memorabilia as well as a large stamp collection.

Above all, Tom will be remembered as a trusted friend who was always eager to visit new places, seek out fine restaurants, and add plenty of laughter to any event. He was one of those people who brighten a room when they enter it.

Tom is survived by his parents in Phoenix, Arizona, and by his sisters, Susan Geifman and Ginny Stadwiser, who, along with his brothers-in-law, niece and nephews, gave considerable support during Tom's illness. Contributions can be made to the Thomas L. Yazman fund at Project Open Hand or to Congregation Sha'ar Zahav.

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First Comprehensive Jewish AIDS Program in the Country

Four and a half years ago, I returned to my native San Francisco after 12 years on the east coast to become the AIDS Project Coordinator at Jewish Family and Children's Services. Half a dozen years as an AIDS social worker and the prospect of working for a Jewish agency led me to explore my Judaism in a way that my secular upbringing had never encouraged. I came looking for a synagogue that understood about AIDS, and I found one at Congregation Sha'ar Zahav.

Over the years, I've seen how JFCS and CSZ are connected through staff members who are congregants, congregants who are volunteers or board members, and people with AIDS who are both members of CSZ and clients of the AIDS Project. In our efforts to reach out to all Jews and their loved ones affected by HIV, we want to be sure the Congregation knows what we have to offer.

The AIDS Project provides comprehensive support services to Jewish people with AIDS or disabling HIV disease and their loved ones. This includes Jews whose non-Jewish partners have AIDS. It also provides volunteer opportunities and education for the Jewish community.

All clients of the AIDS Project receive some level of case management — information and referral, coordination of services, advocacy, and monitoring. The level of care is determined by the changing level of need. It can include referral for services within the agency or the larger community and is geared to offer continuity. Furthermore, there is an understanding that building a supportive professional relationship with a client is the best way to ensure that

the client will be comfortable making use of the services provided. Case management may also include emergency financial assistance.

Individual psychotherapy is offered by the AIDS Project for people with AIDS as well as family members and those who are bereaved. An ongoing support group began in March for people with AIDS, and currently has some openings.

New this year is a support group for family members, which currently meets once a month. The group is meant primarily for parents, siblings, and adult children of people with AIDS, whether or not their loved one lives in the area. As membership becomes more stable, the group will also reach out to accommodate family members who may be visiting from elsewhere.

The AIDS Project has two wonderful volunteer programs. The Chicken Soupers meal delivery program is a joint project of the agency and congregations Beth Sholom and Sherith Israel. This year, Chicken Soupers has won the award for Program of the Year from the Jewish Community Federation. Twice a month, volunteers prepare and deliver several days' worth of traditional Jewish cooking to AIDS Project clients accompanied by a friendly visit. Good nutrition, cards from children, and treats for the holidays are combined with the warmth of the Jewish community reaching out.

The Practical Support volunteer program combines household assistance with companionship. We pride ourselves on good matchmaking when assigning a volunteer to work one-on-one with a client. Both volunteer programs reflect the philosophy that helping to relieve people with AIDS of

day-to-day duties can help them conserve energy and focus on what is really important in their lives.

The Project also offers an opportunity for clients to tell their stories and be part of an educational effort. As members of the Putting a Face to AIDS speakers' bureau, clients address students in religious schools and Hebrew day schools from Sonoma to Palo Alto.

The AIDS Project strives to reach out to both affiliated and unaffiliated Jews. We offer a program that combines comprehensive service delivery with an opportunity to be connected to Jewish spiritual and community resources. We hope that if the need is there for you, you'll let us help.

For more information or to request services, please call Jody Reiss, LCSW, AIDS Project Coordinator, Jewish Family and Children's Services (561-1241).

☆☆☆☆☆☆☆☆

Anniversaries

July

- 4 Robin Leonard & Lee Ryan
- 14 Daphne Stuart & Lyssa Friedman
- 25 Stan Kern & Artemio Pontiga
- 25 Ron Miguel & Ruth Miguel
- 25 Carole Migden & Cris Arguedas
- 26 Rose Katz & Carol Seajay
- 27 David Herzstein Couch & Nancy Halloran
- 29 Rabbi Nancy Flam & Neil Kudler

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Freedom Day Parade '94 — It was like buttah! Photo by Michael Bettinger.

Congregation Beth Adam

family of Reform congregations. I do so with great reluctance.

"All my adult life I have fought for inclusion, and against exclusion. Both as a Jew and as a gay man, I have known the pain of rejection, of being told that I didn't quite meet the standards of the group — most recently as a veteran of 20-plus years in the Navy, confronting Sen. Sam Nunn. I know what that feels like.

"And yet, I believe we must honestly state that Congregation Beth Adam does not qualify as a Reform congregation, or even as a synagogue at all, as I understand the meaning of the word.

"Rabbi Barr tells us that the theology of the humanist Congregation is not atheistic. But in their 'liturgy,' there is no Shema, no Kiddush or Kaddish, no Tefillah or Aleinu or Barchu. How, then, are we to understand their absence, except as a denial even of the possibility of God — however we understand God's nature. This seems to me to be as rigid a theological position as that of the fundamentalist who insists every word of the Bible is literally true. It is this rigidity, so foreign to the spirit of Reform Judaism, that troubles me most of all.

"My own theology ranges from the believing humanism of Buber, Heschel, and Leo Baeck, to a cheerful agnosticism, depending on how my life is going

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at that moment. I have doubts. I question. We all do.

"But at Beth Adam, despite their claim to study with an open mind, the God question seems to have been answered once and for all: there is no God, and Moses is God's prophet.

"They read from the Torah on Shabbat, but I'm not sure why. If Torah to the people of Beth Adam is simply a collection of folk wisdom and myths, instead of the story of a shattering encounter between the people Israel and the God of Israel — however that encounter is understood — then why read it on Shabbat at all? Why insist that young B'nai Mitzvah chant Torah as a rite of passage? Why not simply study it in a 'Bible as Literature' class? Clearly the Torah means one thing to most Reform Jews, and something quite different to the rabbi and members of Beth Adam.

"In his thoughtful discussion, Dr. Mihaly expresses the hope and confidence that in time the humanist congregations will embrace an understanding of God and of Reform Judaism closer to the Pittsburgh and Columbus platforms, and the Centenary Perspective. I share the hope, if not necessarily the confidence. But if Mihaly is right, and the day does come, then we should extend both the right and the left hand of welcome. My hands will be among the first to grasp theirs.

The Reform Movement in Israel — Keren Ha'Brit

The Israel Movement for Progressive (Reform) Judaism has received a large number of requests from families of the former Soviet Union seeking a *Brit Milah* for their sons. This is the traditional Jewish ritual of circumcision, symbolizing the entrance into God's covenant. The rabbinate of Israel, doubting the Jewish status of these children, deny them the right to participate in this life cycle event. In some cases these children are Jewish but lack the proper documentation to prove it to the satisfaction of the rabbinate. In most cases they are the products of mixed marriages.

The Israel Movement for Progressive (Reform) Judaism has taken the lead in reaching out to these families. Together with a surgeon at the Jerusalem Surgical Center, our *mohel* (the one who performs the circumcision) conducts the procedure in the context of conversion to Judaism. The operation takes place outside of a hospital because the hospitals are closed to non-Orthodox *mohalim*. The Masorti (Conservative) Movement has joined us in this undertaking. As the rabbinic courts are all but closed to these *olim* (immigrants) and the Orthodox *mohalim* will not perform the circumcisions, Keren Ha'Brit is the only address to which these families can turn.

This is just one example of how the Reform Movement in Israel is improving the quality of Jewish life for Israelis. The Association of Reform Zionists of America (ARZA) works to support the Reform Movement in Israel. Through its Israel Religious Action Center, ARZA fights for religious pluralism in Israel that would break the Orthodox monopoly over life cycle events and Jewish rituals. Currently over 60 CSZ'niks have joined ARZA. In September you will have the opportunity to join or renew your commitment to ARZA and to the fight for Jewish equality in Israel.

"In the meantime, let us go our separate theological ways, maintaining always a mutual respect; meeting, always — as Jews — in the great struggles for justice and for peace."

Beth Adam's application was rejected by an overwhelming margin: 115

Continued on page 15

Mizrahi/Sephardi

Continued from page 3

the already existing larger Arabic Jewish communities. In other lands such as Turkey and parts of Morocco, where Sephardim from Spain came in numbers greater than the existing Mizrahi Sephardi Jewish communities, Ladino language and culture was preserved relatively intact.

For example, in Iraq or Syria the Jews from Spain disappeared into the large insulated ancient Arabic Jewish communities. In my father's more cosmopolitan Egypt, however, his mother's family were exiles from Spain and relatively new in Egypt (compared with the Wahbas who were farmers in rural Egypt for more generations than they could count back). My father's maternal side lived in Turkey, Algeria, Palestine and Morocco before finally settling in Egypt and eventually joining my native Egyptian grandfather's family.

And the mixing of the expelled Jews from Spain and the native Jews in Middle Eastern and North African lands was a rather natural process. The integration was not a traumatic one. Both groups prayed in the Sephardic tradition and remember, Spanish Jews came from *Islamic* Spain, from a familiar Levantine (as opposed to "European") culture.

Yes, we *were* everywhere! Sadly we are no longer able to live in or even visit some of the countries we were part of for thousands of years — a situation we know too well as Jews; a situation that reflects no longer thriving Jewish communities (be it the shtetls of Christian Europe or the Jewish quarters in the Middle East and North Africa).

Maybe you'll begin to search for Mizrahi Israeli music and discover Zehava Ben, add in a little Ladino, or Arabic here and there, "Inshallah" (God willing), make banya on Shabbat, and discover that we Sephardim are not some exotic "other." What a gift it is to acknowledge and embrace our differences, while erasing the exotic: a powerful, enriching, political and totally

sensuous act. I fell in love with Ashkenazi culture — the music, Yiddish words, plays, books and the popular movies, of course: from "Fiddler on the Roof" and "Yentl" to "Goodbye Columbus" and "The Graduate" and "Hester Street" and oh on and on... Hmm, matzo ball soup, and yes of course I know bagels now!

We are one people coming from many cultures — all relevant, all legitimate, all equally Jewish. Cultural diversity comes to the Gaily Forward! "Mabrouk", as we say where I come from (our equivalent of Mazel tov)!

—Rachel Wahba

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Dr. Diane Sabin

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High Holidays

Continued from page 1

nonmembers. This year, advance reservations and pre-payment will be required, in order to ensure that we have the right number of childcare workers and to avoid overcrowding.

Reservation and payment forms will go out shortly. Please make a reservation and pre-pay or make alternative payment arrangements through the treasurer by August 1.

Childcare will not be available for infants who are not yet sitting up on their own. The back rows will be reserved for people with small children. Families with infants are welcome to sit there, to make it easier to do the "baby bouncing walk" to the lobby. Parents and infants are welcome to spend time together in the childcare room.

Begin Your Year with a Mitzvah!

There are many ways that you can help make the High Holidays happen for everyone. Call our coordinator, Jeff Forman (648-0381).

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Brotherhood, Stephan Howard
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Cemetery, Richard Inlander
Children's Chavurah, Audrey Adelson
 and Joan Lefkowitz
Cookbook Project, Robin Leonard
Dues, Lisa Katz and Roz Fuerman
Education, Judith Cohen
Endowment Fund, Richard Inlander

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Fundraising, Michael Zimmerman and
 Ellie Cohen
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Israel Chavurah, Ron Lezell
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Long-Range Planning, Allan Gold
Membership, Carolyn Pines
Newsletter, Joe Hample (621-7675)
Oneg, Debbi Jacobs-Levine
Past Presidents Council, Don Albert
Personnel, David Stein
Public Relations, Sharyn Saslasky
Religious School, Trudi Hauptman
Ritual, Frank Yellin
Social Action, Eloise Magenheimer
Social Program, by committee
Volunteer Coordinator, Robin Leonard
Women's Chavurah, Donna
 Rabinowitz

*Members wishing to contact any Va'ad member or committee chair
 are invited to obtain his or her number from the synagogue office.*

Office Hours: Monday–Friday from 9 am
 to 3 pm. Please call the synagogue office at
 861-6932.

Emergency Number: In an emergency,
 the congregation can be contacted outside
 of office hours by calling 861-6938.

Bikkur Cholim: If you or a friend who is a
 member of Sha'ar Zahav are ill in the hospi-
 tal or at home, and would like to have the
 rabbi or a member of the Bikkur Cholim
 Committee call or visit, please notify the
 synagogue office.

Member of the Union of American Hebrew
 Congregations (Mike Rankin, Robin Leon-
 ard, Allyce Kimerling, Liaisons) and of the
 World Congress of Gay and Lesbian Jew-
 ish Organizations (Lane Schickler, Liaison).

Services are held every Friday evening
 beginning at 8:15 pm (except as noted),
 with an Oneg Shabbat following services.
 Services are generally held on the second
 Saturday of each month at 10:30 am—
 check calendar for each month.

Gift Shop Hours: Fridays, 7:30–8:05 pm.

Library Hours: Open during office hours,
 and 30 minutes before and after Friday
 night services.

Congregation Sha'ar Zahav (Congrega-
 tion of the Golden Gate) is located in the
 Upper Market District of San Francisco at
 220 Danvers at Caselli, which is one block
 south of the intersection of 18th and Market
 streets. By public transport, take MUNI bus
 33 Stanyan to 18th and Danvers and walk
 one block south on Danvers to Caselli.

D'rash

Continued from page 8

Feminist Psychology where there was a
 panel of Jewish lesbians. One woman's
 family had said the mourner's kaddish
 when she told them she was a lesbian.
 Still these women were claiming both
 parts of their identity. When the book
Nice Jewish Girls (a Jewish lesbian an-
 thology) was published in 1982 I went
 to the public reading to celebrate its com-
 ing out. The hall was packed with Jewish
 lesbians and I realized I was not alone.
 When I moved to San Francisco four
 years ago my partner, Fran, introduced
 me to Congregation Sha'ar Zahav. Here
 I have been able to deepen my under-
 standing of Torah in a community that
 accepts — even appreciates — my femi-
 nism and my activism.

I believe that each of us in this congre-
 gation, as well as our family and friends,
 has at some time felt like a "resident
 alien," an outsider, not belonging. We
 know what it is like not to feel welcome
 ... and we know what it is like to feel "at
 home."

Because of this experience, it is our
 task to embrace those who are different
 from ourselves. This means to be more
 understanding and supportive of others
 who are outside the mainstream of our
 society, to meet others who are outside
 the mainstream of our society, to meet
 others with more compassion and lov-
 ingkindness, to recognize and value
 differences in race, religion, country of
 origin, age and physical ability.

Millions of people in the world today
 are refugees and many are immigrants
 to countries far from their birthplaces,
 including the United States. In our coun-
 try and elsewhere in the world there are
 those who are suspicious of immigrants
 or foreigners, who blame economic dif-
 ferences on whatever group is "other,"
 who fan nationalistic feelings. A broader
 view is needed if we are to live together
 in peace and to benefit from knowing
 one another's unique gifts.

May our experience of being resident
 aliens enable us to make Judaism more
 welcoming in a world that is welcoming.

—Tova Green, Rose Katz, and Eileen Levy

Classifieds

JEWISH STUDENT seeks full-time summer job
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 ical, computer, video, and retail sales (manage-
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 at 922-4106. References available.

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LOOKING FOR all those involved in or interested
 in gender research. Please contact Lisa Niver (665-
 5472). Depending on interest, we will have a meet-
 ing or create a directory so that individuals can
 network.



Congregation Beth Adam

More Birthdays

August

- 1 Carolyn Reiser
- 1 Jordan Berger
- 2 Michael Kay
- 2 Leah Halperin
- 3 Todd Taubman-Walker
- 3 Jaclyn Blachman-Forshay
- 4 Ethan Kaiser-Klimist
- 4 Jonathan Funk
- 5 Ron Miguel
- 6 Marilyn O'Keeffe
- 7 Alan Michels
- 8 Cheryl Sena
- 8 Shoshana Friedkin
- 9 Allan Gold
- 12 Frank Yellin
- 13 Lonnie Weiss
- 13 Jonah Levy
- 14 Carole Migden
- 16 Leland Vogel
- 16 Cheryl Bryan
- 19 Dan Bellm
- 19 Paul Cohen
- 20 Stacey Shuster
- 21 Kate Sharp
- 23 Rebekah Sutin
- 24 Joshua Shuster-Lefkowitz
- 25 Sam Peskin
- 26 Robert Cohen
- 26 Miriam Kudler-Flam
- 27 Jesse Abram Tanenbaum
- 27 Charlotte Rivka Halloran-Couch
- 28 Micah Barth-Rogers
- 30 Shelley Spiro
- 30 Joe Hample
- 31 Eric Rofes



opposed, 13 for, 4 abstentions. No one took pleasure in the vote, least of all those of us who voted against the congregation. But this was one time when both could not be right.

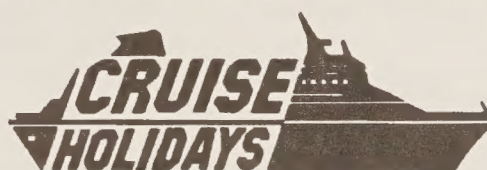
It was an enormously important discussion for our movement, one conducted with fairness and gentleness. Even those who could not support the application applauded the rabbi and members of Beth Adam for their passionate commitment to the

continued from page 12
Jewish people. They forced all of us to examine our own beliefs, our own way of being Jews in the world.

In the final analysis, though, the majority of us decided the synagogue had to remain a place where one could speak to God, as well as about God; where we could silence all earthly sounds and cares, and hear again the "still small voice."

—Mike Rankin

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SEPTEMBER FORWARD DEADLINES

FOR ADVERTISING MONDAY, AUGUST 1

To place a display ad, call Barney Ugarte (510/658-7995).

To place a classified ad, call the office.

FOR ARTICLES MONDAY, AUGUST 8

Write us an article! Type it double spaced, write "Attn: Gaily Forward" on top, and mail or fax (861-6081) to CSZ. If possible, submit it on disk too: this will help keep our costs down. No deadline extensions without advance permission from the newsletter chair (621-7675).

Earnings Devoted to Philanthropy

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San Francisco ... 1501 Divisadero Street at Geary
(415) 921-3636

East Bay ... 3415 Mt. Diablo Blvd. in Lafayette
(510) 284-3945

Gene B. Kaufman, Executive Director

Contributions

Sha'ar Zahav welcomes all contributions of all sizes to mark any event and to add to any of our funds. Contributions will be acknowledged in the *Forward* unless otherwise requested.

Donations were made to Sha'ar Zahav's funds in the past months by the following contributors:

AIDS Fund

Jerold Marks, in honor of Henry Ostendorf's new job.

Mike Rankin, with gratitude to Walter Leiss and Willis Lowe for their wonderful Russian River hospitality to Mike Rankin and the East Bay Vets Irish Football and Needlepoint Society.

Bikkur Cholim Fund

Paul Cohen & Bob Gutterman, in memory of Jack Cole.

Building Fund

Les Silverman

Chesir-Stein Music Fund

Paul Dickel, in honor of David Stein's birthday.

General Fund

Arnie Jackson, in celebration of the birth of Hal Podgur's granddaughter, Katie Brew.

Deborah Udin, in honor of Shirley Liberman's Big "O" Birthday, Ron Wilmot's Bike-a-thon ride and the new home of Jeff Forman and Paul Nemrow.

Betty Kalis, in celebration of Robin Leonard & Lee Ryan's new home.

Susan Stahl, in honor of the Bat Mitzvah of Eileen Levy.

Jeff Kaye & Scott Mezistrano, in honor of the Kiddushin of Judy Schwartz & Carolyn Pines.

Eva & Mike Zysman, in memory of Andy Zysman.

Bernard & Ilona Ginsburg, in honor of Steve Lowinger, Sandy Seagift and their son Samuel Austin Lowinger.

Betty Kalis, in celebration of the birthdays of David Weinstein & Carolyn Pines.

Stephanie Hannaford, in memory of Sidney Hannaford.

Perry Paker, in memory of Gussie Paker.

Fran Matthews, in memory of Phil Resnick.

Jonathan Funk & John Arnold, in memory of Danilo Andradi.

Jeffrey I. Weinstein, in appreciation of the Shavuot celebration.

Ingrid & Frank Jonas

Amy Kitay

David Isaacson

Allan Berenstein, in memory of Perel Berenstein.

Allan Berenstein, in memory of Rebecca Berenstein and in honor of the birth of Hunter Leachman.

Roslyn Fuerman, in honor of the Kiddushin of Judy Schwartz & Carolyn Pines.

Katharine Woodruff, in memory of Sam Allen

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Members of the congregation receive the *Forward*. For \$18/year, nonmembers will receive a *Forward* subscription.

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Payment must accompany ad and should be sent to Congregation Sha'ar Zahav, 220 Danvers at Caselli, San Francisco, California 94114, marked attention *Forward* advertising. The *Forward* reserves the right to reject any ad for reasons of taste.

Shelley Eisenman & Julie Moed, in honor of the B'not Mitzvah of Tova Green, Rose Katz & Eileen Levy.

Donations to the General Fund for the CSZ Klezmer Band

Rose Katz

Sadie Katz

Tova Green

Inclusive Liturgy Fund

Rose Katz

Kadimah Fund

Cheri Pies, in memory of Alison Rose Tunis.

Kaiser Brunch Fund

Friends of Jim Fast, in memory of Bill Rowe.

Jean Bertrand, in memory of Bill Rowe.

Rabbi's Discretionary Fund

Tova Green, in appreciation of Rabbi Kahn and his teachings.

Henry Carrey, in memory of Solomon Post.

Rose Katz, in honor of Rabbi Kahn.

Joyce Newstat & Dyan Dreisbach, in memory of Jerry Davis.

Donations in memory of Tom Yazman

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JULY

תמוז-אב

1 Friday
22 Tammuz
• 8:15 pm, Shabbat service

2 Saturday
23 Tammuz

3 Sunday
24 Tammuz

4 Monday
25 Tammuz
Independence Day
Office Closed
• 6 pm, Healing service

5 Tuesday
26 Tammuz

6 Wednesday
27 Tammuz
• 7 pm, Dues Committee meeting

7 Thursday
28 Tammuz
• 6:30 pm, Long-Range Planning meeting, 424 Central, SF

Note: Gray areas indicate religious services.

8 Friday
29 Tammuz
• 8:15 pm, Shabbat service
• Bisexual Caucus

9 Saturday
1 Av
• 10:30 am, Shabbat service

10 Sunday
2 Av

11 Monday
3 Av
• 6:30 pm, Va'ad meeting

12 Tuesday
4 Av

13 Wednesday
5 Av

14 Thursday
6 Av
• 7 pm, Children's Education meeting, 80 Pinehurst, SF

15 Friday
7 Av
• Advance
• 8:15 pm, Shabbat service

16 Saturday
8 Av
• Advance

17 Sunday
9 Av
Tishah B'Av
• Advance

18 Monday
10 Av
• 6 pm, Healing service

19 Tuesday
11 Av

20 Wednesday
12 Av

21 Thursday
13 Av
• 6:30 pm, Bikkur Cholim meeting

22 Friday
14 Av
• 6 pm, Shabbat dinner for HIV-positive group
• 6:30 pm, Women's Chavurah catered shabbat dinner
• 8:15 pm, Shabbat service
• East Bay service

23 Saturday
15 Av

24 Sunday
16 Av
• 4 pm, Bisexual Caucus potluck and discussion

25 Monday
17 Av

26 Tuesday
18 Av

27 Wednesday
19 Av

28 Thursday
20 Av
• 6:30 pm, Ritual Committee meeting

29 Friday
21 Av
• 8:15 pm, Shabbat service

30 Saturday
22 Av

31 Sunday
23 Av
• 10:30 am, Kaiser Brunch

AUGUST

אב-אלול

1 Monday
24 Av
• Kadimah registration deadline
• 6 pm, Healing service

2 Tuesday
25 Av
• 7 pm, Dues Committee meeting

3 Wednesday
26 Av

4 Thursday
27 Av

5 Friday
28 Av
• 8:15 pm, Shabbat service

6 Saturday
29 Av

7 Sunday
30 Av
• 12 noon, Women's Chavurah outing to Stern Grove

Note: Gray areas indicate religious services.

8 Monday
1 Elul
• 6:30 pm, Va'ad meeting

9 Tuesday
2 Elul

10 Wednesday
3 Elul
• 7 pm, Newsletter editing

11 Thursday
4 Elul
• 6:30 pm, Ritual Committee meeting
• 7 pm, Children's Education meeting

12 Friday
5 Elul
• 8:15 pm, Shabbat service

13 Saturday
6 Elul
• 9:30 am, Kadimah
• 10:30 am, Shabbat service

14 Sunday
7 Elul

15 Monday
8 Elul
• 6 pm, Healing service
• 7 pm, Newsletter proofing

16 Tuesday
9 Elul

17 Wednesday
10 Elul

18 Thursday
11 Elul
• 7:30 pm, Sustaining our Spirits, with Rabbi Nancy Flam

19 Friday
12 Elul
• 8:15 pm, Shabbat service

20 Saturday
13 Elul
• 9:30 am, Kadimah

21 Sunday
14 Elul

22 Monday
15 Elul

23 Tuesday
16 Elul

24 Wednesday
17 Elul

25 Thursday
18 Elul
• 6:30 pm, Ritual Committee meeting
• 7 pm, Newsletter distribution

26 Friday
19 Elul
• 8:15 pm, Shabbat service

27 Saturday
20 Elul
• 9:30 am, Kadimah
• 9 pm, S'lichot service

28 Sunday
21 Elul
• 10:30 am, Kaiser Brunch

29 Monday
22 Elul

30 Tuesday
23 Elul

31 Wednesday
24 Elul

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